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torical, although the possibility of legendary touches and exaggerated numbers is admitted at least so far as Judges is concerned. The description of Samson's exploit with the jaw bone, for instance, is regarded as influenced by legend. Jephtha's vow is taken literally, great stress being laid on the evidence of Josephus and the Targum. The value of the volume is greatly enhanced by an excellent map by Guthe and Fischer, which has been brought down to date so completely as to include the railway from Jaffa to Jerusalem.

W. TAYLOR SMITH.

Introduction to the Old Testament. By Dr. EDWARD KÖNIG. (Sammlung theologischer Handbücher). Bonn: Ed. Weber. Marks 11.

Another of those elaborate and comprehensive introductions, in which German scholarship has thus far maintained its supremacy, has just appeared as the first of a series of Theological Handbooks, the list of future contributors to which includes Professor Orelli, Professor Buhl and Professor Paul Ewald. The author is Dr. König, of Rostock, who is already known to scholars through his work *On the Idea of Revelation as applied to the Old Testament*, and his two books dealing more or less with the Pentateuchal question, entitled respectively: *False Extremes* (1885) and *Main Problems* (1884). As might be expected from these writings, Dr. König has produced a work characterised by great learning and rare moderation. The discussion of the Pentateuchal problem, to which many readers will first turn, is very elaborate, comprising more than one hundred pages. The term Hexateuch is rejected, as there is no positive evidence for the incorporation of the Book of Joshua with the Pentateuch. As regards the origin and structure of the latter, Dr. König agrees with most modern critics in recognizing three elements, but differs from the most advanced school in finding a Mosaic basis of considerable extent, and in assigning earlier dates to the later documents. The oldest of these records, JE, or the Jehovist, is assigned to a period comparatively near the Exodus. E, or the Elohist, to which, with Dillmann and Kittel, Dr. König attributes the priority, is referred to the period of the Judges. This conclusion is said to be positively indicated by the preference for Elohim, which the evidence of proper names shows to have existed in the period named, and by the expression "mamlekheth kohanim" (found in the Pentateuch only in Exodus 19:6), which, it is argued, could not have originated in any other epoch. The limits of E are not defined. J, the Jehovist, cannot have been written before the days of David, as the testimony of proper names indicates that "Jehovah" did not come into general use until then; and it is not necessary to put it after the time of Solomon. The later limit, however, is not so confidently asserted. JE, therefore, as a whole, may have been completed about four centuries before the captivity, and its earlier portion may have been compiled three centuries before the time suggested by Wellhausen. It is admitted that JE is not quite free from glosses, but it is maintained that these are fewer than some have supposed. D, or most of Deuteronomy,

namely, ch. 4:45-49 (mainly); chs. 5-26; 28 (at least as far as vs. 46); 31:9-13 is referred to an earlier time than that to which many assign it. In its present form it was probably composed by some member of the Jerusalem priesthood soon after the fall of the northern kingdom, that is, about a century before the discovery of the Book of the Law by Hilkiah. The warning against worshipping "the host of heaven," (17:3) is thought to point to the Assyrian period. The other parts of the book, indicated by the symbol Dst, seem to be closely related to D in form and ideas. The remaining element, the priestly code denoted by the letters EP, is ascribed to the period of the Exile. In determining its limits, Dr. König agrees in the main with the results of modern criticism as stated by Canon Driver, but deviates in a considerable number of details. He cannot, to give two examples, find any trace of EP in the fourteenth of Exodus, but credits it with the mention of the first sending out of the dove after the flood (Gen. 8: 8, 9) which some assign to JE. All these documents are supposed to have a Mosaic basis. JE and D are believed to embody very ancient written records, some of which are even pre-Mosaic; and EP preserves a multitude of very old traditions, handed down orally from age to age in priestly circles. The Mosaic elements, of course, include the Book of the Covenant and the Decalogue. The presence of pre-Mosaic materials is thought necessary to explain several phenomena in the narrative of Genesis; for instance, the recognition of gradual development before the time of Moses, and the representation of Abraham, which is wholly unlike a product of oral tradition reduced to writing five hundred or a thousand years later. The setting of the Pentateuch in its present form is ascribed to Ezra, and subsequent additions cannot be detected with certainty. At the close of the discussion Dr. König dwells very forcibly on the substantial unity of the work. In reference to the nature of God and the prerogatives of Israel, the various parts of the compilation exhibit perfect unity. The God of the patriarchs and of Moses is everywhere represented as the living God, spiritual, exalted above the universe, and without a rival. Concerning the foundations of the Israelitish religion the testimony of the Pentateuch is consistent with itself. It is only on minor points, such as the way in which the Creator worked, and the number of places of worship, etc., that there are variations in the shading of the picture. That wherein there is unity may be likened to the Holy of Holies, that wherein there is diversity to the outer court.

The treatment of the other controverted portions of the Old Testament can only be referred to in the briefest manner. The identity of the author of Ezra and Nehemiah with the author of Chronicles, which is assumed by so many, is pronounced not proven. The Book of Esther, which is considered to abound in historic improbabilities, was not written until "centuries after Xerxes." The last twenty-seven chapters of the Book of Isaiah are said to constitute a single whole, the ruthless anatomy of Duhm meeting with no favor. That critic's desperate attempt to refer chapters 24-27 to 128 B. C.

and 100 B. C. is decisively rejected. The unity of Hosea is affirmed against Wellhausen; and that scholar's elaborate effort to prove that the story of Gomer is a bit of history is warmly contested. Joel, which is classed by Wellhausen among post-exilic prophecies, is supposed to have been written late in the seventh century B. C. The last six chapters of Zechariah are assigned to two pre-exilic prophets, one of whom may perhaps be identified with a contemporary of Isaiah (Isaiah 8:2). The Psalter, with only one exception, is considered pre-Maccabean. It undoubtedly contains Davidic hymns, but their number cannot be positively ascertained. The Book of Job, minus the Prologue, 27:11-23, the speeches of Elihu, and the descriptions of Behemoth and Leviathan, was probably written during the twenty or thirty years which immediately preceded the fall of the kingdom of Judah, that is, about 600 B. C. Canticles, which is described as a panegyric on true love, may have come into existence in its present form about 500 B. C. The Book of Jonah, which is didactic rather than historic, though based on tradition containing a nucleus of historic fact, is most probably placed in the fifth century B. C. The psalm in the second chapter is pronounced an interpolation. The Book of Daniel is dated from the early years of the Syrian persecution in the reign of Antiochus Epiphanes. A kernel of historical fact is admitted, but the credibility of the narrative on some important points is gravely questioned. As regards this book, indeed, Dr. König is one with the advanced critics. He goes even further than some of them in putting the composition of Ecclesiastes as late as the beginning of the first century B. C. The book, as we have it, is thought to contain a few interpolations.

Two of the most noteworthy features of Dr. König's work are the inclusion of the Pseudepigrapha of the Old Testament, the importance of which is becoming more generally recognized; and the short but very comprehensive section on the history and methods of Old Testament exegesis. The course of exegesis among Jews and Christians, from the beginning until the present day, is sketched in a lucid and interesting manner. Great prominence is given to the significance of Luther as a pioneer of the right method of interpretation, but the very valuable labors of Calvin meet with relatively scant recognition. The volume concludes with some excellent hints to students. Three by-paths of exegesis must be carefully shunned. We must not Christianise the Old Testament, we must not Judaize it, we must not naturalize it. Dr. König's method of discussing problems is admirable and merits the careful study of young students. The range of reading which the book indicates is wide even for a German professor. Many recently published books and papers have been utilized, including the discussion of Psalm 110, in the Academy of 1892, and the new edition of the Greek fragments of Enoch by Lods, which has only just appeared. Books written in English are by no means unrecognized, although there is room for improvement in this respect.

W. TAYLOR SMITH.